3x Lorimer L-3 (1929–4; 1934–8) 1935 AVT Burusho AVT

In the second place we have to note that the population of Hunza and Nagir is neither linguistically nor ethnologically homogeneous. Viewing the territories as a whole, Burushaski occupies only a limited central position. It is legitimate perhaps to see in this an indication that the country has been subject to more or less peaceful penetration from the periphery, but that it has never been overwhelmed by any flood of conquest or organised immigration. We may picture Burushaski as here standing at bay — a language which has once covered a much larger area and has gradually been driven in on its least assailable territory, or has been displaced and pushed back to a final refuge.

The country with its physical savageness and poverty could never have attracted the ambition or cupidity of any sane conqueror, and with easier routes available to the West there is little reason to believe that any serious invader has traversed or even penetrated it in force. Against this argument, however, are to be set the efforts of the Dogras of Jammu and Kashmir to penetrate and master the country in the nineteenth century. Their aim was doubtless to strengthen their position in Gilgit.

The relative strengths of the languages current in Hunza and Nagir are set out in the following tables, which are based on figures collected for the 1931 Census, and on the results of private enquiries as to the language spoken in each individual village.

District	Number speaking			Total Population 1931 Census [1]
	Burushaski	Shiná	Wakhi	
Hunza . . .	9,938	1,184	2,411	13,533
Nagir . . .	10,362	3,293	—	13,655
Total . . .	20,300	4,477	2,411	27,188

To obtain the absolute total numbers of known Burushaski-speakers 513 must be added to the total of the first column as

179 554 **gvškwyu** *h pl.* QUB belonging to the country, indigenous, original inhabitants. *yo ka, ke ma ga.'an ar ma.nam ṣkar ma.nam kewat? mi gvškwyu kewa* now you 'there, are ye newcomers and interlopers like *you*? (Ha) we are people of the country.

(The sg. not recorded must be *gvškwa*, or more probably *gvškwiu*, with which compare *pašiku* given by IUB, v.s.v. It seems certain that this word is identical with the name Yashkūn (in Chilās, I think, Yashkin) applied throughout the Shin territory to that principal element in the general population which is reckoned not to be Shin by origin.

The term Yashkūn, in this case, would have the definite and appropriate meaning "original inhabitants", as opposed to the Shin invaders or "interlopers". Yet being probably a Burushaski word, the appellation must have come into being among the "original inhabitants" themselves, and have been adopted later by the Shins, in whose mouths it has acquired a certain implication of inferiority resulting from their own view of themselves as successful invaders among an original population whom they had at least reduced to a subordinate position. Any definite memory of this has I think faded and the Shins now merely regard themselves as a socially superior caste, but the original situation is commemorated in the word Yashkūn).

080 **gvṣal** *-do* x Ha. & N. mountain-sheep, ovial. — *gvṣ'alo beliv* female ovial. *gvṣ'alo mamuki* ovial lamb.

*-*gvṣa* v. *-*gvṣa*.

384 b

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

144 countenance and color, not Indian but European.

If you took the first ten Hunzans that you met anywhere and put them in Europe, no one could doubt that they were Europeans. With the exception of a few clearly and unmistakably Chinese-appearing Hunzans, practically each one would pass as a European. It is understandable that a bit of Mongolian blood got mixed in because Hunza is right smack on the Chinese border.

181 173 The people of this country are unqualifiedly the most energetic and industrious of all the people I came across in the East, which lends credence to the fact that they are of European origin.

173 643 174 Even before I went to Hunza I read carefully Arrian's *Life of Alexander the Great*. After seeing Hunza and being impressed by the conviction that the people of Hunza did appear to be Europeans, I came back and made a further search through the *Life of Alexander the Great*.

It is an historical fact that Alexander took unto himself a wife when he was on his Indian campaign. He married Roxana, the daughter of Oxyartes who was king of Bactria. Bactria is in the northern part of Afghanistan—right smack against the Hunzan border.

Alexander had a posthumous son with Roxana. His name was Alexander Aegus.

So the Mir's claim might have sound historical basis. The Hunzans claim to trace their history back about 2,000 years. Well, Alexander married Roxana back in 327 B. C. So you see, the story may have its point.

I'll further state that the Mir himself looked exactly like one would expect a Mediterranean European to look. He might feign a relationship or descendancy from Alexander the Great, but he couldn't feign that Macedonian appearance.

History also relates most pointedly that Alexander had difficulty with his troops at various points in India where they refused to go any further. Then in Taxila, which is not very far from Rawalpindi on the route to Hunza, he left the sick, disabled and older men. It wouldn't be difficult to imagine that some of the younger wounded men, when they got well, crossed the Himalayas through the Babusar Pass and then wandered up to Gilgit and Hunza or when they were in Bactria, it would have been quite an easy matter—in fact, it was just a matter of walking a few miles through the mountains—to reach the Hunza River.

It is not in my interest to strengthen the Mir's story or the tales that other writers have established about the relationship of Alexander or his men and the people of Hunza. I am merely citing the above from my actual observations and studies. You can accept it or waive it aside.

One would not have a comprehensive understanding of Hunza and the people of Hunza without a few facts about their comparatively early history.

One of the most colorful leaders that the people of Hunza have ever had was the present Mir's grandfather—Sir Mohomed Nazim Khan, K.C.I.E. (Knight Commander of the Indian Empire)—who was the Mir of Hunza from 1892 until 1938 when he died on July 23 at the age of 79, having ruled for a total of 46 years. 'Twas a long rule for any king in any country.

In 1934 when he was 75 years of age his wife gave birth to a son who was named Sahib Khan. In January, 1938 the British crown conferred the title of K.C.S.I. (Knight Commander of the Star of India) upon Sir Mohomed.

He was followed by his son, Ghazan Khan who ruled from 1938 to 1945—not quite 8 years. Ghazan Khan

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

I found the Rani to be the most beautiful woman in Hunza. I didn't dare ask her age, but I know she was married to the present Mir in 1934. Therefore she must be close to or in her 40's. She could undoubtedly pass with any woman in her early 20's. But there were few, if any, women in Hunza like her.

I further will grant that I, or anyone else for that matter, would have very little opportunity of seeing Hunzan women at what might be their best. To state my views candidly, I'd say the men definitely looked youthful, but the women looked to be older than their years.

Perfect health—I have never seen, as yet, a race of people that was as healthy as the people of Hunza. But to say that they were a race that enjoyed perfect health, I would consider a bit of an exaggeration, because the doctor does treat a few patients now and then and the hospital does harbor a few sick people. I must honestly admit that I did not see any sick people in Hunza, but there are quite a few who do not enjoy perfect health.

A pre-Bronze Age people—Here I suspect someone wanted to show his knowledge in archeology or anthropology, whichever it may be. (I am expressing *my* ignorance to begin with.) They are no more Bronze Age than was the writer who referred to them as such. This would take them back between 4,000 and 5,000 years which is utter and sheer "poppycock." He further stated that they were isolated for 2,000 years. If that is true, they were isolated because they wanted to remain that way.

It is a fact that there is a caravan trail right through Hunza. It is the shortest route from China to Persia and leads through Hunza, past Gilgit and across the Babusar Pass and then on westward or southwestward.

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4
AV3 Dard
Burusho AV7

proud of the independence they have always maintained, and they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called *Thum*, and their families are descended from twin brothers, Moghlot and Girkis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.[1]

I have been told by a Nepaulese gentleman that *Thum* is a Chinese title, meaning Governor, and that it is used in a reduplicated form *Thum Thum*, to signify a Governor General.[2] Its existence in these countries, where its origin has been completely lost sight of, is curious and must be extremely ancient.

The rulers of Nager, who are descended from the first-named of the two brothers, are called Moghloté, the present Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains. The population is about 10,000 souls. The land where cultivable is extremely fertile and bears exceptionably heavy crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and exported to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetsil River, a considerable stream, joins the main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hispar Pass into the Shigar Valley, which is never used except in cases of necessity. When Cashmere authority was temporarily

[1] Cunningham's *Ladakh*, pages 27, 38, 58, 295.

[2] It is perhaps a corruption of the word Tung, which appears in many titles. The Chinese Governor of Kashgharia is called Tsung Tung, and the officer who commands the troops is styled Tung-lung.

[See I: Cunningham, AJ4 West Tibetan file -- Analyst]

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4
AV3 Dard AV3
Burusho AV7

D 578 B 578

Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations.

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village.

D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

D 142 174 B 142 174

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley.

D 162

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the

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4 AV3 Dard AV3
Durushi AV7

by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanscrit. But Zend and Sanscrit being sister languages,[1] a relationship is shown to exist between the two groups. The Khowar language, as has already been mentioned, shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two. D 197

The Yeshkuns, or Boorish, of Hunza, Nager, &c., must be classed separately from all the three groups, though they have now, perhaps, nearly as much Aryan as Turanian blood in their veins. B 144

Conjecture is permissible as to the events which brought these tribes into their present localities, although the actual facts must remain unknown. Some idea also may be formed as to the order in which these events happened, but anything approaching to exact chronology is utterly unattainable. B 174 ●

It is generally agreed that Badakhshan and the upper part of the Oxus Valley was one of the earliest homes of the Aryan race. Their progress southwards was probably gradual, and at first more due to natural expansion than to any desire for conquest. As they came to occupy localities of greater fertility in a more genial climate, their number would naturally increase more rapidly. Warlike expeditions on a large scale would become possible, and each step in advance would be taken with greater confidence. In the tribes of the first, or Ghalchah, group may probably be recognised the descendants of those who remained settled in their original locality, and who, in latter times, were gradually driven up into the narrow valleys where they are now found. In some instances, as in the Ludkho Valley, they crossed the great range and settled on the south side of it at a comparatively recent date. 000

The tribes of the second and third groups I take to represent those who migrated southwards at the earliest period. Of these a certain number must have settled in the ground first occupied by the emigrants, leaving the more energetic to push on further south. In the Kho and the Siah-Posh, I would recognise the descendants of these first settlers who, after crossing the Hindoo Koosh and exterminating or driving before them the aboriginal inhabitants, remained in occupation of the hill country down to an elevation of about 2,500 D 174

[1] Muir's Sanscrit Texts, Vol. II. page 266.

~~10~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burush AV7

D 174

noted that the northward impulse appears to have been given to them under somewhat different conditions, and at a considerably earlier period than it was imparted to cognate tribes in other valleys. That their religion was a form of Hindooism, and not of Buddhism, I think there can be little doubt. The preservation of a caste system, and their feeling for the cow, which has procured them a distinctive name among their neighbours, point to this conclusion, while no tradition or reverence survives for the Buddhistic remains still to be found in their country. Leaving their home in Pukli they must have pressed up the Indus Valley, founding a number of small principalities, the most important of which were Gilgit and Baltistan, and extended almost as far as Leh. The rock-carved Hindoo idols still to be met with in Western Ladakh, some of which show the Brahminical thread, were no doubt their work. The conquerors naturally settled in the most fertile parts where the climate was least severe, forcing the original occupants to take refuge in the wilder, colder, and more mountainous districts, where some of them were perhaps enabled to preserve a semi-independence. As time elapsed, in the parts where both races continued to live side by side, the language of the conquerors would be imposed on the conquered. The strict caste habits of the Shins would, however, prevent a thorough blending of the two races, so that, long after their relative positions of conquerors and conquered were lost sight of, a rigid line of separation was maintained between them. Had the Shins come into the country by mere immigration, without conquest, they could hardly have imposed their language on, and assumed a position of superiority over, a people who out-numbered them.

B 174 •

Now, if things had happened as I have suggested, we should naturally search in the difficult fastnesses of Hunza for the original race in its greatest purity, and that is what is actually found. In Nager also, a country not quite so impregnable as Hunza, but sufficiently so to make it difficult of conquest, the population is entirely Boorish. At the villages of Myoon and Hini, or Hindi, in Hunza, a few Shins are found. Below Hini on both sides of the valley they form an increasing proportion of the population as Gilgit is approached. Below Myoon the Boorish language is not spoken. At Chaprot, however, there are plenty of Shins, and the nature of the ground is such that the possession of Chaprot secures the command of the upper valley. It is, therefore, allowable to suppose that much the same state of

D 174

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4 AV3 Dard AV3
Burusho AV7

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174
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174

things existed in the days of the Shin rule as now, that is, that while Hunza was nominally obedient to Gilgit, there was little intercourse between the two states.

Turning westward to Yassin, we again find the Boorish, or Woorshik, forming the population of the upper valley in which the Boorish language is spoken. Here, again, the language boundary nearly corresponds with the present political boundary, and here again, as on the Hunza side, physical difficulties form a natural barrier between the upper and lower valley, though the Shins have extended along the main valley west of its junction with the Woorshigoom Valley. Below Gahkuch, and as far as the Indus, the Shins are found in increasing numbers, though still in the minority. The language, however, is Shina. As the table already given[1] has shown, the proportion of Yeshkuns to other races decreases steadily the further south one goes, and the Shins preponderate in the more fertile valleys till the Pathan population is reached, the single exception to this rule being the community of Palus. Now, how else, I would ask, except by this theory of conquest, is it possible to account for this wedge of a strange language driven in between countries like Yassin and Hunza divided from each other by lofty mountains, which stops short at the natural frontiers?

The next event must have been the movement of the Tartars from the eastward along the Indus Valley. The period of the establishment of their power in Iskardo is perhaps marked by the appearance of the name Ghotachoh in the Makpon genealogy. There was, no doubt, at the time a Yeshkun population living mixed with the Shins, and owing to the absence of caste prejudices, they would be the first to be absorbed by intermarriage with the conquerors. In the people of Dah-Hanu, we see the only remaining relics of the former Shin inhabitants of Baltistan, and here again the preservation of their languages and themselves as a separate community appears to be due to the isolation caused by the physical difficulties of the spot which they inhabit.

Mr. Shaw, describing the localities, says:—

"In a wild gorge, through which the narrow Indus rushes, and where the grand masses of granite seemingly piled in confusion on both banks scarcely leave room for the passage of the river, and conceal the mountains behind them, my camp was pitched. Close by, the Hanu ravine, which in its upper part expands into a wide inhabited valley, escapes through a rocky chasm into the Indus. My next day's march led through similar scenery, the path now rising up the side of

See page 35.

~~10r~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3.
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D 174 B 174 the cliff, supported on frail-looking scaffoldings of tree trunks, resting on projecting rocks or on wooden trestles, now plunging precipitously down to the river side, where a stone could be thrown to strike the opposite cliff across the Indus. The village of Darchik, likewise, is cut off from the lower course of the valley by a vertical cliff, the escarpment of the plateau on which it stands. There are only two ways of approach—one high up and away from the river, is guarded by a fortified communal dwelling; the other, near the river, consists of a rugged narrow staircase, constructed in the face of the cliff and closed by a gateway at the top."

D 174 In each case it is apparent how much concern the physical conformation of the country has with the preservation of ethnological divisions.

The movement of the smaller tribes was no doubt due to the increasing pressure of the Afghans in the sixteenth and seventeenth centuries, gradually pushing before them a less warlike people who lacked cohesion. The Gawaré of the Indus Valley, and the Gubbers of the Kooner Valley about Narisat, must be looked upon as separated branches of one tribe, and are, no doubt, the Gourœi of ancient geographers, whose former abode was in the Punjkorah Valley, if that river has been correctly identified with the Garæus of the ancients. Their name has certainly nothing to do with fire-worship, for in the Kooner Valley it is only used among themselves, and not by their neighbours of Chitral, who call them Narisatis. The Torwalik of the Swat Kohistan, and the Chiliss of the Indus Valley, apparently were also formerly one tribe, and according to the Chiliss tradition came from Boneyr.

The Kho would seem to have once spread over a much greater extent of country than they now occupy. Their name appears in the ancient Khophen (the Cabul River), the Choaspes (the Kooner River), the Choes (the combined Swat and Punjkorah Rivers), and in the name of the Comedæ mountains, which must have been those at the head of the Swat Valley. They were, no doubt, the Khasiras of the Vishnu Purana, and perhaps the Cosyri of Pliny; and in the name of And-Kho, 350 miles to the westward, we may perhaps see traces of them.

The number and diversity of the dialects spoken among the Siah Posh points to their having occupied a more extended area, from which they have been dislodged and driven into their present narrow limits, and the conversion of the surrounding tribes, first to Buddhism and later to Mahommedanism, has isolated them from their neighbours. But while their enmity with their Afghan neighbours to the west is deadly and